

INTEGRITY

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UNLESS THE LORD BUILD THE HOUSE ~ THEY
LABOR IN VAIN WHO BUILD IT.



THIS ISSUE : CO-OPERATION

VOL. 5, NO. 10 : JULY 1951

C O N T E N T S

EDITORIAL	1
FREEDOM IN CO-OPERATION	
By ED WILLOCK	3
ECONOMICS (A Poem)	
By WILLIAM E. WALSH	14
LOVE IN PRACTICE	
By DOROTHY DOHEN	15
ESSAY ON THE SERVANT PROBLEM (A Poem)	
By LOUIS HASLEY	23
COMMUNION, COLLABORATION AND COMMUNERATION	
By JIM SHAW	26
BUILDING CHRISTIAN HOMES	
By JOHN MOLE, O.M.I.	33
BOOK REVIEWS	42

INTEGRITY is published by lay Catholics and
dedicated to the task of discovering the new
synthesis of RELIGION and LIFE for our times.

Vol. 5, No. 10

July 1951

Published monthly by Integrity Publishing Company, 243 East 36th Street,
New York 16, N. Y., MU-5-8125. Edited by Edward Willock and
Carol Jackson. Re-entered as Second Class Matter May 11,
1950 at the Post Office in New York, N. Y. under the
Act of March 3, 1879. All single copies 25¢ each;
yearly subscriptions: Domestic \$3.00, Canadian
\$3.50, Foreign \$4.00.

INTEGRITY is indexed in *THE CATHOLIC PERIODICAL INDEX*

EDITORIAL



OBJECTIVE facts are often very clarifying. The reason that they are not exposed more often is because they are usually terrifying. We prefer not to face certain bare facts until they have been draped according to our conception of modesty.

One such fact is this: in many of our large cities on various days of the week, upwards of a thousand people attend some novena service or other. At such services these people storm Heaven with as many diverse requests as there are petitions. It is safe to presume that a good fraction of these requests are for material benefits and that the majority of the requests are for material and spiritual needs, such as information, consolation, certitude, security, assurance. All this is edifying. God is our beneficent Father in every sense, and it is proper that we bring all our petitions to Him. He is the source of all our good, bodily and spiritual.

Let us proceed to the more terrifying fact. Most of the needs of these thousand people for which they make petition are needs that could be satisfied *by one another*. If every one of the thousand practiced the corporal and spiritual works of mercy, most of the petitions would be granted. In other words, their prayers have already been answered in the sense that God has corporately endowed them with what they corporately need, but for lack of social charity and social justice His providence for them as individuals is frustrated.

Organized co-operation and mutual aid prompted by Christian charity is the normal instrument through which God provides for the needs of His creatures. How can we have overlooked this fact? Is it not presumptuous to hope that God will leap the hurdles we have placed in His way? Can we expect to enjoy individually His providence if we refuse to establish that kind of social order which He desires as His instrument of distribution?

The awareness of these facts prompted this issue on "Co-operation." Although there are some among us who do not wish to co-operate, it seems that there are more who do than *know how* to do it.

Co-operation is an art that we must learn again. It needs to be a speed-up course. Communism threatens to mend our fragmented social structure with the adhesive of coercion. The alternative is for us all to be re-grafted on the vine of Christ with His Blood as the bond of unity.

We have spoken often in INTEGRITY about the spirit of unity. In this issue we open a discussion of the form. These formalities cannot be handled with the same certitude that one can bring to a discussion of the spirit. The same spirit can animate various forms. Yet it is our job to find that social pattern most likely to dispose modern man to the persuasions of the Church and the grace of Christ. In this way we shall remove the obstacles to God's providence. INTEGRITY can do no more than contribute a helping hand in this effort to which all of us have been called.

THE EDITORS



Freedom in Co-operation

Dependence upon God should convince us of the need for dependence upon one another. If we appeal to a common Father it is in the presumption that we are brothers, and if brothers, united. I wish it were true in the concrete, this doctrine we appeal to so wistfully, the doctrine of the brotherhood of man in Christ. It is not, and it is our job to make it so.

If I observe the pattern correctly, the two outstanding features of our time are the ignorance of God and the breakdown of the social order. Paraphrased this could be stated as the absence of the Father and the scattering of the brethren. If I read the mind of the Church correctly, then the re-discovery of God and the reorganization of brethren are concomitant actions, one dependent upon the other. We shall find the unity of mankind in Christ, and we shall find Christ among the united brethren.

Hardly has the lay Catholic become convinced of the need for social action before he encounters a great social obstacle. This problem is the almost total inability of people today to get along together unless they are compelled to do so. Although we are masters of the art of traffic, that is, moving together in an orderly way without friction or collision, we spring away from intimacy, keeping our hearts and pocketbooks as sacred vessels. The grouping of Catholics into social action forces is stymied by the same individualism which such forces are meant to destroy. We suffer in our own members the very same disease we are trying to cure. Whatever optimism we may have regarding the new birth of Christian vigor must carefully ignore our continuous failure to evolve corporate Christianity, or else such optimism will be short-lived. The Church Militant has her stars. We know their names. They write books, edit magazines, lead movements, give lectures, talk on the radio. Less known, and fewer in number, are certain couples admirable for their Christian vigor. Where, oh where do we find *groups* of people who, apart from the cohesion of crisis, exhibit a unity in Christ?

I believe it is here at this point that the social program of the Church bogs down. The most discouraging thing about social action is the fact that it can only be done corporately. Perhaps this business of common agreement and mutual aid is the proving ground for apostolicity. Possibly the individual holiness to which we aspire is too brittle, too fast-drying, to stand up under the strain of social charity. I shall leave that for the ascetical theologian to figure out. I should like to consider the problem on a less pro-

found level, on the level of common sense. Our inability to get along together is unChristian; it is also unreasonable. Getting along together is a virtue, it is also an art. I should like to cover here some of the obstacles that prevent free co-operation considered from the point of view of Christian reasonableness and know-how.

The Individualist and the Collectivist

First, let's study the make-up of the individualist and the collectivist. These are the two contemporary enemies of co-operation. No person is wholly one or the other. With some people individualism is an explicit conviction. With others it is a conditioned attitude. For most of us it is a continuous tendency due to our having been raised and educated in an individualist tradition. I shall portray the complete individualist here in caricature so that his outstanding features will be more obvious.

The individualist is usually a person of some competence or prestige. He must have at least some amount of wealth, talent, character, confidence, reputation, breeding, or blood around which to weave the flimsy fantasy of self-sufficiency. If he lacks this kind of superiority, he assumes it vicariously or else purchases it on the installment plan. The down-and-outer, the persecuted, the outsider is not likely to be an individualist, except perhaps in his aspirations.

The individualist does not respect people. He does not regard other men as proper objects of love. He judges men, and deals with them in accordance with that judgment. In judging men he projects himself into them, and loves them to the degree that they mirror his lovable qualities. The individualist implicitly denies the immanence of God. He can readily accept a transcendent God Whose wishes are sufficiently general to be subject to private and convenient interpretation, but he does not wish to be surrounded with men who prod his conscience, who interfere with his own acts of judgment. He denies God especially in the social order. For him no bond between men is binding except the bond that he himself has wrought. In place of a sacred bond he will introduce the contract. All relations with others begin with a plan of severance. He will not be confined to anyone's company unless he is seated near the open door. The worst sin for the individualist is to be beholden to others. They will rob him of his right to judge. He will be subject to their incompetencies.

The individualist identifies authority with the person. He is wholly uncomfortable in an area where he must gain title to authority and not possess it inherently and officially. He is only at

home in a social order that supports him in his judgments. He might accept remote directorship if he himself were given free reign over immediate underlings. He would like to have the power of a priest, a general, or an executive, where divine ordination, force, or money will protect him from mutiny, disloyalty, or insubordination. He cannot conceive of co-operation with people of equal stature, because his most cherished talent is to move as near to the head of the table as possible, and he is convinced that this is the desire of everyone except incompetents and fools.

All his social thinking concerns itself with the contrast between himself and others. He does not delight in a common good *shared* but in a rare good privately possessed. Even the things that he does need in common with others he possesses in a unique manner.

When the individualist is at his worst he is religious. The modern philosophies that condoned and encouraged individualism were weak in the respect that they lacked the quality of the absolute. Their basis was pragmatic and subjective. When individualism links itself with religion, especially organized and official religion, it basks in the approval of the absolute. The individualist's judgment then becomes divine command. His indignation with disloyalty is now a righteous, conscientious defense of the will of God. The person who differs with him is now a heretic. Incompetence is sloth, insubordination is envy. For another to desire equality of stature with him is pride. All anger, save his own righteous anger, is emotionalism. When individualism delegates to itself the sanction of religion it cannot be restrained because its wish is sovereign.

The Collectivist

Collectivism is the desire of the individual to lose himself and justify himself in the mass. It is also the method by which the weak protect themselves against the strong. In marxism it becomes a messianic instrument through which man will become God. It is so inane that it could not live long, yet it can live long enough to lend its awful weight to the establishment of a political tyranny which may completely destroy all forms of personal liberty. The collectivist is not individually known, because he is only articulate in the mass. His voice is not heard except in the whisper of discontent, or the roar of the crowd.

The collectivist is at home in a mob. He resents any head that raises itself above the level of the mob. He links all his convictions with those impulses that can be spontaneously generated through a crowd of tightly packed people. He implicitly denies

the transcendence of God. The Holy Trinity is a clique, and so is any group of people whose ends are specific and selective. If he accepts religion, he accepts it on the level of common feeling. Any hierarchy exists in denial of his basic conviction that common feeling is the sole authority.

He was among those persecution-complex-ridden people who shouted "Crucify Him!" He sat all day before the bloody guillotine rejoicing in the triumph of common sentiment. He is in every lynch-mob. In quieter times he is at Ebbets Field shouting, "Kill the umpire." When he is alone (which is seldom), he reads the newspapers and popular periodicals so that his senses will be disposed to react spontaneously with the mob at the right time.

The collectivist loves everyone in general but no one in particular. He considers a living room rather snooty as compared with the local tavern. He smolders with rage (which he controls until it receives the righteous approval of the mob) against anyone who speaks with authority. His spirit is in every audience, every class room, every congregation. He and those like him secrete as though through their pores a sensate rebellion against the Idea or the Inspiration. He parodies Saint Thomas' axiom: Nothing should be on the mind that is not *still* in the senses.

The collectivists generated the need for Yankee Stadium, Times Square, The Park of Culture and Rest, television, Coney Island and standard brands, as well as all other institutions which base their existence upon sensate spontaneity of action by the crowd.

The collectivist does not usually like organized religion. It is too "undemocratic." Yet we have seen Catholics in various European countries accept collective social values when religion and nationalism were cleverly wed. Collectivism among American Catholics becomes more likely now that the Church and the state are facing a common enemy. There is a danger that the stars and stripes may couple with the papal flag uniting in a common instinct the body that resists unity in Communion. If this happens those will risk their heads who question such a power bloc. The mob endowed with pseudo-religious frenzy will stifle the Idea and the Inspiration. Democracy, liberalism, freedom, industrialism and The American Way will become sacrosanct terms, a sacrilege to question. Inertia will be put on wheels and ride down those who insist that Christ is being rendered in our anxiety to render to Caesar all that there is to give. Collectivism is the most likely thing to happen.

With Such as These

You will rarely find a person today who does not tend in either one of these two directions. Our characters are pockmarked from this common plague. To use the above analysis for the purpose of epithet is as rash as to shout "madman" in a lunatic asylum. If we examine our consciences (our social conscience, if you will) then all of us, like Father Damien, can begin our next sermon humbly and sadly but with a new and greater intimacy, with the words, "Fellow Lepers." Mixed in with these tendencies are others more admirable. Among most practicing Catholics there is shame and misgivings that one's initial impulses are so at variance with the example of Christ. Yet it seems unlikely that the results of four centuries can be reformed in a generation. It is safer to presume that all of us who wish to supplant both individualism and collectivism with a Christian communitarian spirit must strive for such agreement among people who have been formed in accordance with these perverse patterns.

Group self-knowledge is tremendously needed. Think, for example, of the fact that for generations we have been taught to distrust one another, that for generations individualism has been the accepted creed, whereas we needed a catechism to memorize for fear we would forget Catholicism. The unconscious creed is always the stronger in impetus. Only when it is taken for granted is it a community creed.

From the first grade we were taught to excel: gain a stature measurable by the stuntedness of our fellows. We were taught to compete: gain at one another's expense. We were taught politeness: never to let the core of our being intimately embrace the core of another being, but rather to keep our relationships peripheral and superficial. We were taught to be ambitious: to exercise dominion. We were taught to be independent: to resist authority, to demand *our* rights. We were taught to use friends as means to gain influence, or as potential customers for what we have to sell. We were given the only alternatives of being hound or hare, victim or victimizer. We were taught how to get along despite one another or against one another. Few of us have ever known for long the delight of being at home with one another.

Even the heathens of another time and clime loved one another more than we. What kind of social bond is sacred and lasting? What is a neighborhood like from which no one moves away? What kind of contract is it that is never questioned or dissolved? What kind of state is it from which there is no secession? Where is a community faith which leaves no room for

schism? Do we know the answer? Yet wasn't this kind of social bond the very life of the traditional Christian city? Can we presume that a common faith will wed properly with any other less stable social order? It seems unlikely.

It is time we realized that to measure the growth of the apostolate always in terms of personal asceticism, personal initiative and personal conviction is an over-simplification. The sanctity of the person is basic to social reform, yet sanctity is a *common* good most easily achieved when the person is in communion with his brothers. As individuals our vision may be excellent but the walls of our loneliness obscure the view. There is a minor obstacle in the way of progress which prevents matters of major importance from proceeding. This minor obstacle is the art of agreement, or to use the classical term in the classical way, the art of politics. We have the prophets to give us the vision. Now we need the politicians (if you can stand the word in such a context) to help us find the way.

Community

The two social diseases described above attack the roots of all our institutions. Individualism and collectivism are the enemies of true authority, and *for that reason* are the enemies of free co-operation. The parent, the teacher, and the priest experience this. In those under their charge they see on one hand the rash anarchy of the individual, and on the other, more subtle but just as poisonous, they sense a "ganging up" against them.

The big problem then is the need for people in groups to *re-discover true authority*, and for those who have authority due to ordination, knowledge, or parenthood, to regain *social title* to it. In other words, although authority resides truly in such persons as the priest, the teacher and the parent, that authority must regain the respect which is its due and that cannot be done by merely insisting that the authority is valid. Authority is respectable in itself without coercion. Christian authority especially, since it appeals to the most profound depths of the soul, must woo delicately that loving obedience which is its only proper response. The natural disposition to supernatural obedience is confidence. It is this minor matter of lack of confidence which is the contemporary obstacle to the major matter of supernatural obedience.

I should like to discuss here the special kind of group action which seems most needed today. What I have to say only indirectly applies to groups wherein one person obviously is the authority and the others are disciples, such as the family, the school and the congregation. My interest in this article is with group

action that is seeking corporately to find the solution to very specific temporal problems in the light of Christianity. Such groups are composed of adults who are of somewhat equal stature, none being obviously endowed with the full knowledge and equipment to deserve complete obedience. Actually these are social action groups, communities of people reforming specific areas of society in accordance with a new-found prudence. They are learning how to govern themselves and their affairs together, not as a coalescence of diverse factions, but as a community in Christ.

We must expect that as these groups form they will be composed of people unfamiliar with community action, people trained as individualists and collectivists. Consequently we see a war going on that has two sides yet takes place on three fronts: in the person, in the group, and in society. United in the common action of trying to replace individualism and collectivism with social justice and social charity *within the group*, such people at the same time will be reforming both the person and society, and exorcising the devil of secularism which possesses all three. It is my conviction that the apostolate to which Catholics have been called—a reform of the person and of society—takes place in the group because that is the effective point of contact between the person and society. The reform of the individual and the reform of society is actualized in the group dedicated to Christian reformation.

The Key Doctrine

From their inception such groups will need a governing form. They will select a leader or accept at least for a time the leadership of the person or persons who initiated the movement. What hope have they if the leaders whom they follow are themselves prone to individualism? Is this not likely since hardly anyone can be found who is schooled in community action? Would this not be a state of the blind leading the blind?

Groups of this kind have one hope: the assurance of Christ that wherever two or three are gathered together in His Name, *He is there in the midst of them*. Everyone in the group, especially the acting leader, must be aware that he is a cripple (socially speaking) but there is One among them Who stands erect, the Hope of the People (to address Him by an ancient title) and He is Christ. If we look for guidance to the Church who is the mother of the group, and if we search among ourselves to find Christ, then we shall be searching in fact for the true principle of order and harmony—authority.

Do not misunderstand me. These groups, let me remind you, are concerned with specific social reforms such as running book stores, starting credit unions, maternity guilds, co-ops, house building, professional services, art centers, propaganda centers, houses of hospitality, associations for worker-education, etc., etc. The authority they seek is the spirit and know-how required for the government of such endeavors. In its broadest sense we could call it political authority (if we can separate the idea of politics from our experience with party machines). This is the authority which properly belongs to the layman, and which today he does not know how to exercise and must re-discover through free co-operation.

This authority has a certain autonomy of its own. It is not a substitute for ecclesiastical authority, intellectual authority, or the authority of the state. Yet it is the authority through which these other three become operative in a specific local area. It is a subsidiary authority which must be given the opportunity to mature if we expect the power of Christianity to become operative in the home, the office, the shop, the school and the farm. It will also dispose the people to the influence of truth in relation to specific practical judgments. It is necessary for responsible citizenship.

Individual Freedom

One can expect that most members of the group, in the light of the tendencies so described, will resent commands that make no effort to gain their consent. Every command then must be carefully explained, not to the end of acquainting every member with the details (because a group cannot act if every member must know every specific judgment), but to provide him with that amount of explanation to warrant his placing his confidence in the leader's judgment. Distrust we must expect, confidence we must constantly strive for. Common action should be precipitated as quickly as possible because mutual trust and intimacy is easy to gain working together, but difficult to retain in conference. Each must search as diligently for an excuse to explain the others' weaknesses as he naturally does to explain his own. Unless each member, and especially the leader, in humility battles with his own tendencies to anarchy and revolt, and recognizes them for what they are, then sympathy for the same struggle in another member's breast will not be forthcoming.

Every member must be made aware of the two facts regarding government: the first is that the right to govern is inherent in all of them, and that they are searching for proper leadership; the second is that proper leadership will never be realized if they do

not obey the present leader (or committee) during his tenure. It is only when the group is functioning smoothly toward the practical end for which it was formed that right leadership and the proper basis of unity can be discovered. Thus unreserved confidence for a given period of time, with the guarantee of a new election at the end of that time, is the best method to achieve group freedom.

Dictatorship

We can expect that shortly after the honeymoon period the question of coercive leadership will arise. Communitarian procedure will move awkwardly because we are unfamiliar with it. We do not know how to share a responsibility (social charity and social justice are shared responsibilities). All we know is how to tell people what to do or to be told what to do.

The individualist will desire dictatorship, in theory at least, because it is his wont to presume that his competence will place him among the elect. He resents all the disorder which attends noviceship in self-government—it interferes with his judgment.

The collectivist will want a dictator to keep the individualist in check. He feels he will be safe with the majority. Also he does not like the burden of being a responsible co-operator. The desire for a dictator is social suicide, and it is always provoked by the desire to suppress someone else.

Paternalism

In small personal groups the dictatorship urge will encourage paternalism or quiet coercion. Among Catholics this may mean that a priest will be called in to settle arguments so often that he will eventually be the actual leader of the group. (I should like to make it clear here that I have no objections to paternal direction as such, and I hasten to add that the sorry mess we are in is due in great part to the lack of paternal direction in our homes as children). Paternalism among persons with adult responsibilities however, regardless of how poorly they discharge such obligations, is obnoxious. It is a reversal to childishness.

Some excellent priests, spiritual fathers in deed as well as in title, have skillfully diverted group leadership from themselves to the laymen, using what prestige they had to help the laymen grow in responsibility. But on the whole paternalism except where it is proper, in the home, in the school and the confessional, discourages responsibility.

The group, dictatorship-bent, may also turn to an executive for leadership. The executive is skilled in delegating powers. He differs from a real communitarian leader in that this mastery of

situations is not so much related to the common work but rests mainly in "passing the buck." The head of a body suffers with its members, and directs them in the midst of suffering. The executive stands above the disorder like an olympian rushing in directives and condolences. His finger is not on a pulse but on a push-button.

The intellectual is the third candidate for group leadership during the period of community discouragement. Men expect to see him exhibit the same ease of accomplishment in practical matters as he shows with theories. Such combinations of gifts are very rare. Usually the intellectual is better at counsel than at command. He can be an educational force as just another member, whereas, in the position of group leader, he will strain to achieve the same certitude with contingencies that is possible with concepts—an impossible feat.

The fourth candidate for group leadership will be the patron. He will be selected because he is disinterested, but this same disinterestedness will make him fail. Qualification for leadership in groups today requires that a man share the common destiny of the others. If he himself runs no risks, or can retire to singular security if he pleases, then his leadership will be resented, no matter how generous he may be.

As I said before, community politics is an art, for which there is no well-developed science. Consequently each specific situation in group relations will depend more upon the rectified appetites of the leader and members than upon a guiding set of principles. In seeking out the priest, the executive, the intellectual, and the patron as leaders the group is by no means entirely wrong, because it is right to expect that the man to whom leadership is given will have some qualities proper to each of these. The leader should be a religious man, prayerful, insistent upon the primacy of the spiritual and the dependence of the group upon God. He should be able to give commands and get things done. He should be a thinker, a man of discretion. And generous, if not disinterested.

It is better to have a leader in whom all these gifts are integrated to a lesser degree, however, than to have a man remarkable for only one in a greater degree. But more important is this: the strength of the group leader should never lie in the possession of gifts which the other members cannot possibly acquire; this is bound to discourage responsibility and it gives the group a form that is grotesque.

The priest, patron, intellectual, and (with reservations) executive have something to contribute that most groups vitally need, but not group leadership.

True Leadership

If the group can weather this post-honeymoon discouragement, and escape paternalism, and still remain united, then the long road to maturity will begin. It is more than likely that each member will have to modify or perhaps replace the initial motive which prompted his joining the group simply because such motives were bound up with his individualist or collectivist bent. He has seen by now that these motives must capitulate to a common motive only now in the process of discovery. It is also likely that the talent or ability which he first thought was his primary contribution is now in fact a weakness. Such talent and ability were intimately linked with a social framework now being replaced by another.

The struggles of the group for self-knowledge and orientation will be felt most in the leader. He will find that a central position between individualism and collectivism is a veritable purgatory, but he will see to it that no member escapes the expurgation. When he temporarily accepts patronage the collective opinion will be that he is a puppet. When he struggles for unanimity the individualist opinion will say he compromises. When he encourages religious practices he will be accused of "turning us into a religious order." When he discourages inordinate quantities of prayer he will be called an "activist." When he slows things down to let the stragglers catch up he will be "inefficient." When he precipitates a decision he will be acting "arbitrarily, railroading through his own ideas."

Striving for a balance, he must of necessity seem to betray alternately one side or the other. There will always be the inclination in him to use force when patience is necessary, for this is the individualist in him. He will at other times flee unpleasant decisions, seeking solace in the majority against the displeasure of the few.

The more mature the group becomes, the more this struggle for balance will be felt by all the members. Certainly the leader cannot permit chaos and confusion to spread, yet he cannot shield the men from the struggle as though they were children.

As long as this process goes on a gradual hierarchical structure will be in the process of development; not hierarchical in the sense that each member will become solidly seated on one step of a flight of stairs, but rather that each member will become respected for a particular function in which he takes the lead. This functional leadership will become a responsible tentacle of group government. Such a group then will be an organism every

cell of which, though different in function, will be animated by the same purpose.

The group leader must stress continuously the need the group has for the authority of the priest, the authority of the intellectual, the authority of men of experience, and also the need (in most cases) for the patron. Unless the priest guides us spiritually we shall not have the rectitude of appetites needed for making prudential judgments. But, worse than this, we may forget that the common good of the group, though quite worthy of loyalty, is still just a means to the end of personal sanctification. Unless we appreciate the thinker we shall perish for lack of vision. Unless we appreciate the master of situations we shall muddle along like stubborn children. Unless we accept the generosity of the patron we shall deny the man with superfluities a chance to exercise social justice and charity, and by such a denial stand in the way of God's providence.

With all this, however, the group leader must still preserve the autonomy of group authority. The authority he exercises is less than that of the priest or the intellectual, and it is implemented by the gifts of the man of experience and the patron. Yet that same authority has its own right to existence and its own area of dominion. When such authority is mature it can work intimately with the Hierarchy, assured of its competence, sublimated in its obedience. Pending this, social actionists will offer nothing worthy of hierarchical mandate. Instead of a strong community to extend Christianity throughout the social order, we shall offer nothing to the Church but an unruly, opinionated, quarrelsome crowd of individuals, or else a mob competent in nothing but coercion and pressure tactics.

"The Time for Action"

The Pope has told us that "this is the time for action!" If so, it is the time for group action. Only organized efforts can contend with organized evil. For that reason considerations such as outlined here should occupy many minds. This is one way of being positive.

ED WILLOCK

Economics

Observing ants, who co-operate,
And wolves, who compete,
I conclude man's estate
Hath needs beyond meat.

WILLIAM E. WALSH

Love in Practice

"... In the Church the individual members do not live for themselves alone, but also help their fellows, and all work in mutual collaboration for their common comfort and for the more perfect building up of the whole Body."

To people who have attained a degree of self-sufficiency and of usefulness to society the prospect of working as part of a group is often dismaying. This reaction is common not only to those who are engaged in their own particular secular pursuits, but also sometimes to sincere Christians who are genuinely interested in the Christianizing of the temporal order.

Aware of the apostolate, they often prefer to be "lone wolf" apostles. They may feel themselves to be impeded or dragged down by a group. The endless discussions in which a group must engage before deciding on a course of action may seem a waste of time. By themselves they could have the action already accomplished. If they have their personal as well as family life securely settled along Christian lines, the prospect of adjusting to a group appears to be an unnecessary, pointless upheaval. From superficial observation the faults of a group are apparent; they appear more glaring than the faults of an individual. One smug apostle may irritate us slightly, but a group of apostles noted for their smugness may drive us wild!

The inevitable failures and shortcomings of a group can make the thought of group action, of "mutual collaboration" extremely distasteful. This is probably so especially to people who are by nature individualistic, who react vigorously against anything that smacks of a "girl scout" frame of mind, or who are particularly sensitive to the pettiness they have observed in groups. Rather than get "hurt" they prefer to stick to themselves.

To conquer any arguments we may advance against the inefficiency of groups and their inevitable shortcomings, and in support of the self-sufficiency and superiority of the fervent apostle working alone, we have the statements of the Popes repeatedly stressing the need of the group apostolate. Again and again (until it may have become for us a dreary cliché) it has been written that only an organized apostolate can be sufficiently strong and genuinely effective in meeting the crisis of our day. Not by working as isolated Christians but as members of Christ, joined in His Body, can we achieve a temporal society which will facilitate the coming of the Kingdom of God.

The subject of the group apostolate is a vast one. In this article I make no pretense of exploring it thoroughly, nor of investigating the implications that arise for our temporal work from the fact that we are united in the Mystical Body. All I should like to do is to give a few thoughts on achieving one's holiness through a group, on the apparent limitations of a group which may in fact become advantages, and on the dangers the group may face in working for the common good for which it was set up. This discussion I'd prefer to make practical rather than profound.

The Group and Individual Sanctity

The first and most obvious opportunity for advancing in holiness that the group gives the individual is the occasion for practising social charity. This may seem a rather negligible opportunity, for cannot the individual by himself practise charity? Can't I help the poor directly without joining the Ladies of Charity or the Saint Vincent de Paul Society? True—but the "social charity" we refer to here is not that which administers to people's needs outside the group (although we could give reasons why a group can do that more effectively than the individual) but the charity within the group which is a supernatural exaltation of the "art of getting along with people." It is the charity which is patient, is kind, which is the product of genuine interest in and love for the members of the group. That is its motivation: love of Christ Who is seen in His members.

The group provides countless occasions for practise of this charity, for growth toward its perfection. The members of a group, however much they are united by a common ideal, purpose and faith, nevertheless have different temperaments, needs, backgrounds, opinions, and failings. To procure agreement on a plan of action, for example, not only must the charity be exercised which will facilitate their all becoming of one mind, but the forbearance and patience which will put up with tedious arguments, irrelevant suggestions and seemingly pointless obstinacy. When we say an individual learns the art of getting along with people, we do not mean this in the sense that he learns how to handle people in order to swing them to his side, to assure that his plans will be accepted, his leadership followed. Such would be an art arising from a worldly prudence which manipulates people for a selfish end. Rather we mean that working with a group the individual learns to practise that prudence which, while inferior to charity, nevertheless directs its exercise at any particular occasion. This is the prudence which governs the manifestation of his charity to each member of the group as it safeguards his care for the com-

mon good. This is the prudence which grows with the members' realizing that whatever the end of the group (whether it is to work among students, families, social workers, or publish a Christian newspaper) they are called upon to help each other grow in the love of God and one another.

I was visiting an apostolic group who live together and the youngest member told me enthusiastically that what got her about the place was the spirit of love. "You feel that everybody really cares about you, and you just naturally love them too."

Such a spirit of love should characterize all apostolic groups. It at once and with a minimum of effort brings new members into an atmosphere where they do seek to get along with one another, to help one another, and to grow in that charity which is the essence of perfection. It also serves the purpose of giving the individual that love he needs if his soul is to expand and he is to attain the sanctity to which he is called. This is so because love is a two-sided thing: not only must we have it ourselves if we are to please God—not only must we love—but we must be loved. Most of us must learn to see how much God loves us by seeing other human beings love us for His sake. And this should happen quite normally in a group motivated by love.

This growing in charity sounds ideal, and so it is. But I hope it does not sound easy, for if I have made it sound so, any person who has ever belonged to an apostolic group is justified in disagreeing with me. Such a spirit of love is the result of a sincere desire for it (in which all members join) and this desire is realized and maintained only by constant, mutual effort. Even in a group where such love is evident there will be struggles and conflicts and times when charity seems to have fled, or its spirit strangled by a confusion of disagreements, personality clashes and jangled nerves. It is only too true that often apostolic groups fail not through disagreement on basic principles but through personality conflicts. Lack of charity (and even insufficient charity) within a group can weaken it as no outside pressure or opposition can. That is why the members of a group must realize its all-importance, not only that they each may achieve holiness but that the common good may be served.

Practically in every group there are people who get on each other's nerves, who are gifted by nature to be thorns in each other's side. There is the person who always rubs me the wrong way, who acts shocked when I expect her to be amused, or the person who doesn't do his part in a task we share jointly, who is always late and irresponsible, continually makes excuses, always lets the

faucets drip, or forgets the key to the place where we meet, talks too much at the meetings, tries to run the whole show, and irritates me to the point where he becomes for me an occasion of sin (ranging from simple impatience to bloody murder) and a definite obstacle in my path to sanctity. This situation is especially unbearable if we are engaged in a group venture where we live together or work together daily. What is the answer? Resignation from the group? Is the person in question really an obstacle to my sanctity, or do I use that as an excuse for not rising to the challenge he makes on my charity?

It is worth remembering that I myself—no one else—am the obstacle in my becoming a saint. In fact the person with whom I find it difficult to get along is at present, for all I know, God's chief instrument in sanctifying my soul. He is not, as I may choose to believe, putting flaws into my character that were never there before but rather lifting the lid from the Pandora's box of my sins and imperfections which I had always kept securely locked. The fact that he makes me impatient and stubborn should reveal to me how weak my virtues are, and how all the roots of the sins which I complacently thought were destroyed are flourishing nicely in my soul.

Getting to Know One's Self

And that is an invaluable service a group can perform for the individual. It can help him in getting to know himself as he really is.

Persons who are interested in the spiritual life talk about their "nothingness," but too often this is simply a fancy phrase. We may observe parenthetically that people sometimes talk so much about how they recognize their nothingness, that when they read that after a lifetime some great saint comes out with the statement that he is nothing and that God *is*, they feel he is being trite by saying something they've known all along. But the point is that the saint in question really does know his nothingness, and we really don't at all. We are intent (sometimes quite unconsciously) in preserving our good opinion of ourselves, even more sometimes than in preserving other people's good opinion of us. Being a member of a group is a sturdy foundation for getting to know ourselves. Losing one's temper in a group discussion, for instance, can do more to show up our own imperfections than all the breast-beating we could indulge in. Working in close union with other people gives us the opportunity to learn about our lack of generosity, our self-centeredness, our tendency to be envious, all our hidden vanities, the degree to which we are unmortified, and our

lack of detachment. Group activity can reveal all these and more to us. It can bring us face to face to faults within ourselves we never thought we had. Furthermore it assures us of working to correct the right faults. Keeping to ourselves and engaging in careful self-scrutiny, often we mistake our enemies and overlook our real failings while we work energetically at eradicating those which we do not have.

The group, of course, should perform another function besides that of letting us get to know our faults. It should also help us get to know the talents which God has given us. In the group through our interest in the common good we should be encouraged to utilize our ability to the utmost advantage. How often in an apostolic group do people find themselves doing things which they never realized they had the talent to do! Intent on the goal to be won they go ahead with the project and it is only after they have a renewed moment of self-consciousness that they exclaim that they don't know how they did it. As one Young Christian Worker remarked: "I never thought I could, but now I just get up and give talks." Carried along by the shared zeal of the groups, fired with its apostolic purpose, the individual does learn to recognize and to make maximum use of the gifts of God—natural as well as supernatural.

And this with a surer deterrent to pride than if he were using them on his own, engaged in a "lone wolf" apostolate. For if the group is properly oriented the members grow together in realizing that their individual part in the group-work serves the whole. They are not seeking to shine personally. They are called upon to practice self-forgetfulness and a willingness to give themselves completely and without recognition to the achievement of the group (as anonymous artists worked together in building medieval cathedrals). That the purpose of the group be attained is important. What particular member is most responsible for it does not matter.

Dying to Self

This self-forgetfulness which can be achieved in a good apostolic group is at least a step in that complete dying to self which is the necessary requisite for perfect union with God. In the group a person should gradually learn to leave his self-centered pattern of holiness to see his vocation in seeking the glory of God and the building up of Christ's Mystical Body. In the group the person, if he gives himself whole-heartedly to his apostolic work, will learn to die to himself unself-consciously. Now I know that sounds like a lot of double-talk, but this is what I mean. Instead

of the person's saying, "I must die to myself," "I must not think about myself," "I must think of other people," the demands of group-work necessarily put him into situations where he does learn to think about other people, where gradually he does forget about himself without consciously striving to do so.

We must beware lest even in our discussions of groups we intrude an individualistic attitude however, and become more concerned about what the group will do for us (of what we're going to get out of it in personality development) than in what the group is organized to accomplish for the common good.

The Weaker Members

We've already discussed how some of the apparent weaknesses and drawbacks of a group can be turned to advantage in developing the charity of its members. We should consider the problem of the weaker members of a group. Are they necessarily a liability? It is in dealing with them that we find the test of our understanding of the doctrine of the Mystical Body. For Saint Paul says that in the body it is the weaker and more delicate members that are protected and especially cherished by the other members. Personal resentment often makes us feel that these weaker members hold us back and slow up the group and that they are the reason the group is more ineffective than we would be working on our own. By these "weaker members" we don't mean those who are insincere, who have no interest in the work of the group, or who maliciously impair the common good, but those who have a natural weakness or spiritual frailty, or who seem lacking in common sense or ordinary ability.

Yet these weaker members may well prove to be the most valuable, as Saint Paul implies they are. God is never tired of using the weak things of the world. Through its weaker members the group can learn patience, understanding of human frailties, and the profound sympathy for the needs of man which are indispensable if its apostolate is to be successful. The stronger, more advanced members of the group can develop through their attention to the weaker ones that gentleness, Christ-like sensitivity to weakness, that care "not to crush the bruised reed," without which they can never hope to help the majority of men.

Sometimes people are frightened of apostolic groups whose members appear to be "too perfect." It is not surprising then that the member who attracts and influences the most people in the environment in which the group is working is the one whom the group as a whole considers weak, and who himself may be weighed

down by a sense of inferiority and inadequacy. Thus does God love the weak.

Our treatment of the weak should be rooted in true charity, not in sentimentality. As our charity grows we'll come to love the weak not simply because we must for Christ's sake, but because our love discovers what is lovable in them. Charity removes the blinds from our eyes, and as we grow in knowledge of our own faults, we grow in our ability to discover the hidden virtues of others in the group.

Dangers to the Common Good

Although the weaker members are not of themselves a danger to the common good, sentimentality which masquerades under the garb of charity can very well be. Often in a group a situation which is detrimental to the common good is allowed to persist lest a particular member's feelings be hurt. Parish societies cannot find a place to meet because an old, crotchety janitor, who has become an institution in the parish, does not like them to use the school hall in the evenings. Valid objections to a plan of action are not brought up at a meeting lest the person who proposed the plan become upset. Examples such as these, which damage the common good in the name of charity, could be multiplied indefinitely. Unfortunately, they oftentimes go unrecognized, and the very life of the group can be snuffed out while the common good is forgotten for trivial reasons. That is why the members of a group need a constant reminder that the common good be kept the main consideration in their deliberations. Sometimes indeed it may be difficult to decide how the common good can best be served, but supernatural prudence, which grows in proportion as our charity increases, should direct us in deciding on proper means to the end in view.

Another danger to the common good arises when a group forgets the purpose for which it is founded. Yet its purpose is its justification for being. We can see throughout the history of the Church that there is the tendency to compromise the end, to get away from the original purpose, or to settle for an easier work than the one for which the organization was started. We can see this in the example of congregations founded to teach the poor and who now teach the rich. The same thing can easily happen to an apostolic group which gradually grows away from its purpose. Started, for instance, to bear witness to Christ among a particularly needy or pagan section of the population it can turn into a lecture bureau to tell outsiders of its experiences in that section, or it can become a gathering place for apostles who tend to enjoy the

bohemian. Not all at once, but gradually, the people who are its main reason for being become a secondary consideration.

The danger of the group's forgetting its purpose is particularly evident if the group has a purpose which is necessarily broad (like solving the problems of all workers or farmers or families). A group which exists to publish a magazine, for example, has a monthly deadline to hold it to its end (although it could grow away from its purpose by letting the caliber of the publication become lower). But a group whose objective can only be accomplished over a long period of years may face the temptation of losing its original drive, and its members may forget that they are supposed to be an apostolic group and begin to relax in one another's company. Then there arises the possibility that they will become an apostolic clique, ingrown rather than outgoing. They lose touch with their environment and have little contact with the very people they originally set out to help. A group of families who started with the idea of organizing a Christian community in order to restore family life can become so enclosed that they have no relation to the families outside their immediate group. Instead of being a cell whose influence radiates to the entire body, they are cut off and isolated from the body.

The common good can be injured in another way, namely by the members' mistaking it to mean their collective comfort and convenience rather than the temporal end they exist to attain. They can misinterpret the common good and advance it as an argument to protect their collective private aims (as a neighborhood association justifies its boycott of Negro residents with the reason that the common good must be safeguarded).

A group will inevitably go astray in its pursuit of its end unless the members bear in mind that their aim can never be divorced from the common good of society as a whole. There is the tendency for groups of workers, students or teachers to see the good of their group and fight to attain that good without giving any consideration to the rights and the good of the rest of society. In effect they act as if the growth of their cell is more important than the welfare of the whole body. Instead of seeing their function as a unit of that body, they make their interests inimical to the good of the body as a whole. Unless they keep in mind their responsibility to the entire body, not only will the common good be unprotected, but the group's end in making their particular environment Christian will never be realized. Apostolic groups, even if they are by necessity and for the good of all specialized,

must never allow that specialism to be misinterpreted as a right to disregard the ultimate welfare of all men.

Accomplishments of Groups

Even though the faults and drawbacks of a group are apparent, and even though its search to attain the common good is fraught with difficulties, there is no doubt that ultimately the group can accomplish more than many zealous apostles working on their own. The members of a group have complementary virtues as well as talents; in a group members pool their resources. Works are accomplished which the individual could never do on his own. As by nature man is constituted to need his fellow men, in the apostolate we need the encouragement, support and strength of the group. This is especially so because the problem is not one of performing isolated good works, but one of changing environments and transforming an entire society. If men are to be brought back to the realization of a Christian life, they must have the benefit of a Christian atmosphere which the group alone can provide.

Christ gave forever His benediction to groups when He said: "Where two or three are gathered together in My name, there am I in the midst of you."

DOROTHY DOHEN

Essay on the Servant Problem

God has it too. He has given all the orders:
What is needed are people who will do His work as
He would have it done.

Bosses are not needed, dictators are not needed,
tyrants, bureaucrats not needed.

Servants ever and always are needed.

I tell you we have had enough of self-appointed
leaders . . .

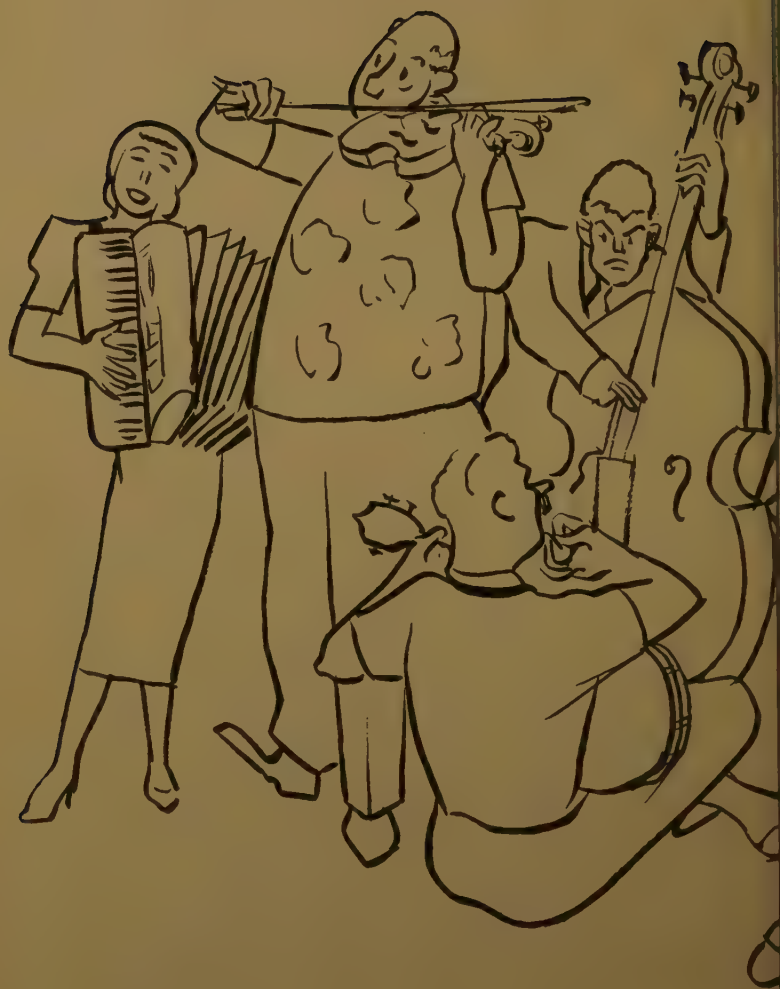
Hitler, Stalin, Tito, Mussolini . . .

And the leaders without God are blind—they ride
humanity over the cliff into the sea.

The world should not rush hither and yon like a
summer dog with rabies . . .

The world should stay at home and serve God,
And any leader who doesn't join the servant's union
is my enemy and yours.

LOUIS HASLEY



EVERYONE MAKES SWEET



— BUT NOT TOGETHER

Communion, Collaboration and Communeration

The word "co-operate" occurs once in the Douai Bible: "Seest thou, that faith did co-operate with his works; and by works faith was made perfect?" (James 2:22). In the Confraternity Version the same passage is translated like this: "Dost thou see that faith worked along with his works, and by the works the faith was made perfect?" By substituting "worked along with" for "co-operate" this rendition seems to place emphasis on the doing things together for the attainment of a common end. Knox, on the other hand, appears to lean more toward the mystique of co-operation when he makes it "faith *conspired with* deeds done." This wording centers our attention on the meeting of minds, the spiritual unity which precedes and informs the act of co-operation, and which is in a high sense co-operation itself.

Although the passage deals specifically with co-operation between faith and works, the two different ways of expressing the reality intended by the word "co-operation" are helpful guides to a consideration of co-operation between men. For they point to two distinguishable but inseparable elements of true co-operation: communion and collaboration. And it is a happy fact that this single scriptural use of the word tells us a third truth about co-operation, its result: namely, that one element is, by co-operation with another, "made perfect"—or, as Knox has it, "realized."

For want of another word to indicate a single reward communally gained by individual inter-giving, we might call this third thing "communeration."

We may best distinguish between the communion and the collaboration by letting the first stand in its large sense for that spiritual one-ness of mankind which has fascinated philosophers, theologians, poets and mystics since men first tried to explain themselves. The second we might describe as the mutual recognition of this one-ness in regard to the desirability of a specific goal, coupled with effective common action toward the attainment of that goal.

But, as constituents of co-operation, the two are really inseparable. Communion without co-laboring is unfruitful, imperfect. Co-laboring without communion gives mere extrinsic union and no true co-operation.

And the realized presence of both communion and collaboration form part of the common reward, the communeration, to make

co-operation not only a means but also an end. "That all may be one, as I, Father, in Thee and Thou in Me."

Because of this intrinsic interdependence of the elements of co-operation, each of them feeds upon and grows from the other. A man may be urged toward co-operation by any of the three motivations: the reward, the working-with, the fellow-feeling. But one will lead him to the other till all three are present and with them successful co-operation. It is also possible to diagnose in terms of these three factors the failure in co-operative effort of an individual or of a group.

Co-operation in Practice

The past hundred years has given us a number of dramatically successful examples of co-operation at work in the economic field. Essentially, they all fall into the pattern set by the Rochdale pioneers.

Here we have a group of low-paid, frequently unemployed weavers in a small English town. Living and working in close proximity, sharing the same misery, discussing it through interminable hours of idleness, they have ample opportunity to enter into each other and become aware of their spiritual as well as their economic one-ness. They are in communion and at least vaguely conscious of it.

They are most acutely conscious of their one-ness in desiring to make their little money stretch farther in supplying their basic needs for food and clothing. They couple this mutual recognition of the desirability of a common goal with effective action when they join in what has become famous as the Rochdale Plan.

This plan started when one man proposed the idea that they should open their own store, buy its goods at regular retail prices, and distribute the profits among themselves according to what each had spent in the store. The first action took the form of collecting twopence a week from each of the twenty-eight members until they had enough to rent space and lay in a minimum stock of four basic necessities. They were in collaboration.

From the beginning the plan prospered and membership increased rapidly. The reward began with the attainment of the immediate goal: the first dividends bought more food, thus making the available money go farther than it had before. But the reward was greater than that. The twenty-eight original members looked at one another in new and pleased recognition. As a group and individually, they had taken on increased stature. Each had given to all, and in giving each had received. In seeking the common good each had found his individual good. This was a discovery

(or a re-discovery) of something with applications far beyond the buying of more flour and potatoes for the same amount of money. If it worked in one thing, why not in others? If for this group, why not for all people? As they saw the benefit of inter-giving and felt its joy, they threw themselves with greater zest into collaborating, thereby increasing the specific rewards and simultaneously becoming more aware of their real oneness. They were experiencing the communion of real co-operation.

The co-operative idea spread with phenomenal rapidity and in a little over a century it has been put into practice by hundreds of millions of people. But the staggering figures in which current co-operatives assets and dividends are recorded are never presented in the literature of the co-operative movement as the sole reward of co-operative effort. One constantly comes across phrases like "I am so convinced of the justice of it (co-operation) that it shall govern my way of living henceforth." And a book or booklet on co-operation will usually contain a chapter on the co-operative ideal as "A Way of Life." Your true co-operator will insist that his fellow-feeling is not restricted to the collaborating members of his particular group but spills over into all his human relationships.

However, in spite of this insistence on the spiritual values derived from the co-operative experience, there seems to be reason to fear that as the economic benefits of co-operation become more evident, more people join co-operatives for that reason alone. They are absentee owners. For them co-operation is just another way of doing business and the larger values of co-operation do not exist. To the extent that membership of this kind prevails in any co-operative unit, the unit degenerates into a profit-sharing arrangement with power vested in a managerial group as much outside the practical control of rank and file members as are the bosses of any other economic system. The result is something very far from the co-operative ideal.

An example of this, and the reasons for it, can be examined at neighborhood level in the vast British Co-operative Movement which grew directly from the twopence a week of the Rochdale pioneers: in recent years membership has passed seven-and-a-half million; the annual business turnover has been more than one billion dollars; capital investment is approaching seven hundred million dollars, and patronage dividends paid back to members of retail societies according to the amount of their purchases have reached the extraordinary figure of one-hundred-and-five million dollars in one year.

The writer has no statistics on how many of those seven-and-a-half million members take more part in the co-operative—or, indeed, know any more about it—than the purchasing of goods and the collection of dividends. But first-hand observation of co-operation at work in the working-class districts of Glasgow, buttressed by similar observations from other centers, leads to the belief that the number is comparatively very small. The average member of a co-operative seems to be in it only for the dividend. He is used to spending all his money for his immediate needs. He joins "the Co" and, wonder of wonders, while he spends the same amount of money (namely, all he has), the monster of daily necessity to which he has been feeding his pay envelope every week has a periodic spasm of generosity and coughs some of it back into his hand in the form of a lump sum of mysteriously found money. "Eat up," the hospitable housewife will tell you, "for the mair ye eat, the bigger the divaydend!"

This, of course, does not take away from the basic economic advantage of consumer co-operation. But it does minimize to the point of extinction its spiritual value to the individual and to the community.

To analyze this in terms of our three elements of true co-operation, we might say that communion is either entirely missing or present so faintly that the other person's welfare has no influence on the decision to become a co-operator; the co-operative act is placed from selfish motives for a purely selfish end, often without realization of its co-operative nature, and collaboration descends to mere extrinsic unity; consequently there is no communeration such as is derived from true co-operation.

This co-operation is not only selfish in the individual but also in the group. For the end of the group tends to become an immediate material advantage restricted to its own members. Since it does not possess the fellow-feeling or a genuine working-with, the group cannot benefit society at large by overflowing these essentials of true co-operation into all phases of human activity. Such soul-less co-operation can result in the anomaly of working men regarding the corner co-operative grocery as a big-business monopolistic chain-store and an enemy of the "little man."

Philosophers of co-operation are well aware of the danger, and of the actuality, of this degradation of the co-operative ideal. That is the reason for their insistence on an educational program as an essential part of any co-operative endeavor. It is not enough to have people working in co-operation. They must be aware that they are doing it, know why they are doing it, and attain some

understanding of the fullness of the reward that awaits them if they do it properly.

Non-Economic Co-operation

A good example of true co-operation at work is provided by Alcoholics Anonymous, a group whose aims are not primarily economic. For this is, in the fullest sense of the word, a co-operative effort. The workings of the three elements, communion, collaboration and communeration, may be clearly seen in it and their interlocking operation easily traced.

Communion, fellow-feeling, is such a basic part of AA that the group consistently refuses to be called an organization or a society, preferring to say that it is "a voluntary fellowship."

The specific goal in the desirability of which they recognize their one-ness, and their decision to attain it by collaboration are set down in the rest of AA's self-definition: "A voluntary fellowship of alcoholics (and of alcoholics only) gathered together for the sole purpose of helping themselves and each other to get sober and stay sober."

The reward, or communeration, is not only the immediately desired sobriety, but also the re-integration into society which the member draws from communion with his fellows plus the deeply satisfying sense of accomplishment derived from knowing that his sobriety is helping to re-make the lives of others. In practice the three parts of this single reward form an unbreakable trinity with the sobriety born of the communion, and the satisfaction of accomplishment proceeding from the active union of *both* sobriety and communion.

No detailed study either of AA or of alcoholism is necessary to demonstrate that these things do work out into an example of true co-operation. That much can be gathered from any popular exposition of the AA technique and confirmed by attendance at one of their open meetings or in conversation with a member. And the reason why AA reaps the full communeration of co-operation is quite clearly its strict adherence to the twin requirements of realized communion and active, conscious inter-giving joined to a procedural structure which keeps these things alive in all members.

The intra-group communion of AA is clearly established in the mind of every member from the very beginning. Before AA will admit him to fellowship he must say, "I admit that I am powerless over alcohol—my life has become, in at least some of its aspects, unmanageable." He also knows from the very first that every other member of the fellowship has made, and makes

the same admission. Nor is the admission something that is made once as a sort of entrance qualification and then forgotten. Its continual reiteration by individual members at every meeting and in every AA conversation keeps the fellow-feeling alive and is part of the co-operative act by which the goal of sobriety is attained. Repeated reference to it serves at once to remind the speaker that he is only "one drink away from disaster" at any given moment and to encourage the listener to believe that "If he can do it, I can do it." Such active inter-giving is characteristic of AA technique to such an extent that without it there would quite simply be no AA.

In other words, the members are in active communion, and their co-laboring in the twelve steps of the AA program is permeated with an awareness of their one-ness and an acute conviction of the gain that lies in giving. "Never forget this," the co-founder of the movement told an AA convention in Montreal, "you need that drunk who asks your help as much as he needs you."

That the result of this is the full communeration of co-operation becomes evident from even casual contact with an active member of AA. There is no doubt that the fellow-feeling and the genuine collaboration reach out beyond the confines of the group to every human relationship the member has. In fact, his twelve steps demand that he make active attempts to inquire into the relationship between himself and God as well as that between himself and his fellow man. It asks that he right any wrongs his drinking may have caused and make due reparation. He will tell you that placing these acts has re-made his way of living—and in some cases that "AA is all the religion I need." (The latter statement, incidentally, provides a neat demonstration of how heresy is born of falling in love with a fragment of the truth and substituting it for the whole.)

The difference in structural technique between AA as a co-operative endeavor and such organizations as the British Co-operative Society seems to be that the educational process goes on unceasingly in the small meeting. When a group numbers more than twenty-five or thirty it generally splits up. There is no hierarchical structure in the group. Each man participates equally, giving what he can and getting what he needs. The meeting is at once a study club and a center of action. It is at the same time diagnosis and cure.

A Re-Discovery

It will be obvious from even this cursory glance at AA that it attains a higher spiritual level than mere economic co-operation.

But this is not necessarily so. Any true co-operation can be a road back to lost truth. For the essential thing about true co-operation is that it is a re-discovery of the Christian message. Under the pressure of one necessity or another, men have been forced to re-discover the use of a faculty which has atrophied under centuries of individualism: the faculty of being-one-with all other men, the faculty of at-one-ment. When men find that the Christian virtues of Faith, Hope and Charity plus the application of what are demonstrably age-old principles of the Christian ascetic really work, they are overjoyed. For the fullness of joy there remain three steps for the successful co-operator to take. First, he must come to the realization that what he is actually doing is applying Christianity to a particular problem of living. Then he must make the discovery that the reason why men are happy working as one is that when doing so they are acting in answer to the call of membership in one Mystical Body. Finally, having made those two truths his own, he must proceed in their light to an ever-expanding co-operation which has as its end the prayer of Christ: "That all may be one."

JIM SHAW



ETERNAL TRIANGLE

Three roles always played
In the drama of unity,
The despot, the mob,
And the Christian community.

Building Christian Homes

Two hundred duplex houses, four hundred comfortable six-room homes, built by two hundred unskilled workers in their spare time in seven years at a cost ranging from \$3,000 per house in 1943, to \$5,800 per house in 1950.

This is the reality known as the Saint Marguerite's Home-building Co-operative at Three Rivers, half-way between Montreal and Quebec on the Saint Lawrence River.

The low cost of 1943 is explained by lower cost of building materials at that time, and also that the first houses were built entirely by the workers themselves. By 1948, however, the Co-operative was in a position to hire fifty carpenters during the day, while the fifty members worked in the evening from seven to ten, after their day's work at their jobs.

Each of the first four years of the Co-operative saw ten duplex houses completed. In the fifth year, 1948, the production jumped to fifty houses, providing homes for one hundred families.

The fifty houses of 1948 were built simultaneously, the members of the Co-operative working in crews and passing from house to house for each operation. Every four or five days the walls of a new house rose. Each house took an average of 240 working days.

The fact that the Co-operative was able more than to quadruple its production in 1948 was not only due to the hiring of carpenters, but to its increased credit position after a period of stable operation, and to the purchase of an electric saw and other machinery.

The first condition of membership is poverty, as the Co-operative extends preference to poor men with families who are in the greatest need. The other qualities required are honesty, readiness to work, to economize, and above all, to have the co-operative spirit. "All for one, and one for all" is their motto.

The Idea Behind the Act

The formal scheme behind this expression of neighborliness is called co-operatism. In brief it consists of this. A group of men bind themselves together in a cordial and intelligent fraternity to solve some particular economic need common to them all. Their idea is that each should seek his proper economic and social stature by simultaneously seeking to ensure that of his neighbor. After all, the very purpose of a society is to ensure to its members certain benefits which they could not obtain individually. Obviously that social affluence must be assured before any individual can benefit.

And each member must have at heart the common good of all. If two or three individuals in any given community seek first of all their private good by means of the communal effort, then we have what is called selfish exploitation. Exasperation and rancor are generated, and the community dissolves, or at best is only held together by violence.

Man is not complete as an individual. He can only attain his full stature, first by giving himself into the community of a family, and secondly into the community of the city. The social effort of the community then becomes the *prime* effort, and only through that common endeavor can good accrue to each member. Of course each member, like the organs of the body, must have the autonomy proper to him to function properly, so much so that when a member is sick the community suffers. There must be harmony and reciprocity between the individual interest and the common good.

Industry and economy, during their long period of emancipation from Christian morality, have been organized on the basis that each must seek his private interest before the common good. A very bitter and exasperated reaction against this selfish attitude has driven millions of people into the error of communism.

But communism affords an example of escaping from the frying pan into the fire, for the common good it seeks is that which is theoretically achieved by the negation of the individual, and indeed of human personality.

In medio stat virtus—it is in the delicate equilibrium of the extremes that man finds the course to his true goal.

The aberration of nineteenth-century liberalism was that it conceived the right of private property as an absolute right. A man could use his capital or his machinery as he pleased—even to the ultimate detriment of his neighbor. As long as a gun manufacturer applied himself to the task of building his private fortune he was justifying his economic existence. If his guns were getting into the hands of the wrong people, that was something for the government to worry about. Or take the example of the "Catholic" building contractor in the story of *The Cardinal*. Having made a tidy fortune by foul means as well as fair, he handsomely made over a small portion of his ill-gotten gains to His Eminence to build an orphanage. After he had victimized his fellow men and thus contributed to social dislocation and the multiplication of parentless children, he permits himself a generous afterthought in favor of the common good. Unfortunately there remains nothing

ng more to do after private fortunes are ensured than the alleviation of the common evil.

But the Christian concept of private property, which has been recalled with ringing emphasis in the great labor encyclicals of Leo XIII and Pius XI, distinguishes between the *right* of private property (particularly as regards the ownership of the means of production) and the *use* of that property. Whereas the *right* of property is primarily for the benefit of the individual in order to ensure the measure of independence he needs to maintain his personal dignity, the *use* of that property must be primarily for the common good. In other words, the right of private property is not *absolute*, as liberal capitalism would have it, but *relative* to the common good.

Of the various forms of economic and industrial reorganization where the common good supplants the profit motive as the prime incentive, the co-operative movement furnishes the clearest example of the beneficial role of the common good. Co-operatism is not applicable in every kind of commerce, it is true, but its significance for us here is that it is probably the purest form of altruism in economics, and when it has spread sufficiently to embrace great numbers in either producing or consumer co-operative enterprises, then its principles will show the way to the complete reformation of all industry and commerce.

Group Action

Saint Marguerite's Co-operative was founded in the fall of 1942, with twenty members who undertook to build twenty duplex houses in their spare time after work, in two years. They met together regularly that winter to study co-operative principles.

Their first act as a Co-operative was for each one to obtain a credit of \$500 from the *Caisse Populaire* (a people's bank widely organized on a parochial basis throughout Quebec and Ontario). Thus the Co-operative had \$10,000 with which to build the first house. As soon as the roof was put on it became the property of the first member of the Co-operative. He promptly borrowed the amount which it had cost in materials to build. With their capital intact again, they started on the second house. The second owner then borrowed in favor of the third house. And so on.

Each house contained living space for two families. The owner occupied the first floor with his family. He rented the upper floor to another family for \$30 a month. Adding \$20 to this out of his wages, he then began to pay back his loan at the rate of \$50 a month.

The first ten houses took considerable sweat and trouble. The men, after having worked in factories and workshops from seven and sometimes six in the morning, started right after their evening meal to mix concrete, make blocks, dig basements and run cement for the flooring and walls. They had no experience being for the most part unskilled laborers, but they had their physical strength, their team spirit, and the hope of a real home. Their children came to watch with round and eager eyes.

The brick-making was a very laborious task. Their first evening's output was ten concrete building blocks. Skill and efficiency came with experience, and gradually they increased their production to 1,000 blocks a night. They continued until they had 30,000 blocks—then they were ready to build.

The first twenty houses were built with these cement blocks after which, for reasons of economy, the Co-operative changed to wood, covered with imitation brick.

Designed for Christian Living

The houses are comfortable, well-aired and well-lighted. The four rooms at each corner have windows on both sides. The plan was designed by one of the members of the first year, Mr. B. Lapointe, now the secretary of the Co-operative. His plan has been found to be basically sound, and with improvements made from year to year is now an ideal model for the home of a working man with a growing family.

The kitchen is the largest room, and is designed to be lived in. It is ingeniously placed in a central position in the home. The other rooms open on to it, or on to a passage-way which is really an extension of the kitchen. The kitchen and the passage-way form a T, the latter lying horizontally across the kitchen. This makes a very spacious layout, without wasting a square inch of space. When stepping into one of these homes, the hemmed and shut-in atmosphere of many modern apartments and workers' homes is entirely absent. Small children can circulate in their play about the entire home without getting in their mother's way and yet without ever being out of sight or at least of sound. Each home has this combination kitchen and living room, a front parlor, four bedrooms, and a fairly large bathroom. The kitchen has a fair-sized coal-burning cooking-stove, from which the pleasant warmth radiates easily into all the rooms from its central position.

The houses are built in uniform style for reasons of economy but they are pleasant to the eye, and the streets form an agreeable vista. Each house stands fifteen feet back from the sidewalk on a lot with a fifty-foot frontage, and one hundred feet deep.

The City of Three Rivers has co-operated by making available the building lots at \$10 per lot. As the Co-operative is situated on the edge of the city in the corner of a V-shaped level tract between the railway line and a high bluff, it has indefinite room for expansion.

Of Mutual Benefit

The achievement of the Saint Marguerite's Homebuilding Co-operative is by no means confined to the building of two hundred duplex houses in five years. In all, they have aided in the erection of many other houses for workers, for the movement has stimulated initiative in the parish, and the Co-operative has cordially aided non-members also. The fact is that applicants who have a few thousand dollars of their own are advised to build by themselves, for the Co-operative, unable to accept everyone, gives preference to those who have no money at all. At the same time they help in every way possible those who build on their own. The parish has a total of 850 families, low-wage earners for the most part, but of whom some 550 are now home-owners.

A distinctive feature of the Saint Marguerite's Homebuilding Co-operative is that each member not only builds to become an occupant-owner, but to have a home to rent to another. He acquires a double house, of which he occupies the lower floor, and rents the upper to another family. He thus obtains revenue to pay off $\frac{3}{5}$ of the cost of construction, for he is called upon to pay back his loan at the rate of \$50 a month, and \$30 of this he obtains by renting the upper part of his duplex house. Hitherto he has been paying 5% interest, but from the beginning of 1949 he has been benefitting from a provincial law by which the government pays 5% of the interest on housing loans.

All buying is done by the Co-operative. At each weekly meeting the costs are distributed among the members. The Co-operative alone has the right to draw on the funds which the *Caisse Populaire* puts to the credit of its members. But even if a member cannot draw on his account, he can apply to the manager of the Co-operative to pay his accounts.

Each member agrees to work without salary or accident compensation not merely on his own house, but on all the Co-operative's houses under construction that year. Once his house is habitable, he enters into full possession, and can sell to anyone if he wishes. He can even sell before the house is complete, but in that case he would be obliged to sell only to the Co-operative, and only for the price of the materials actually in it.

The members are also obliged to save what they can and deposit with the Co-operative. The purpose of this is that if he cannot present himself for work some evening, and cannot send anyone in his place, the money he has saved can be drawn on to pay a laborer to work the time that is lost.

The members who are accepted by the Co-operative each year are by no means experienced at carpentry or building. For the most part they are not even skilled laborers. Many are factory hands and day laborers with an earning power of not much more than \$30 a week. Few of the members have had any building experience. They have all had to learn. Thus the Co-operative is a "practical technical school" as its manager, Mr. Arthur Dubé puts it. Mr. Dubé is a pleasant, quiet man, who combines competence with a firm faith in divine providence. He earns his living as Building Inspector of the City of Three Rivers. He, with the other six executive members of the Co-operative, gives his services free, and has been doing so since the start, five years ago.

The Co-operative Committee, which is permanent from year to year, consists of a President, a Secretary, a Manager, and three Directors, all laymen.

Community Spirit

Mr. Robert, one of the Directors, is printers' foreman on the local daily newspaper of the Three Rivers region—*Le Nouvelliste*. He was one of the twenty of the first year, and he proudly showed me his sturdy concrete house, which he has since covered with stucco. With him, I visited several houses and met the families. What is particularly impressive is the fine community spirit evident among these co-operative builders. They have learned to be good neighbors by working shoulder to shoulder building each other's homes. The religious spirit is fundamental to the enterprise. Pictures of Christ and His Blessed Mother occupy the place of honor in the parlor, and texts "God is Love" are over doorway. When construction is going on, each evening's work is begun by prayer and a rousing co-operative song before the men disperse to their crews, their stock-piles and machines.

More than once it was emphasized to me that Saint Marguerite's Homebuilding Co-operative is no mere construction company. The object is to build not houses but homes, and the home spirit. Any attempt at speculation would cause vehement indignation in the Co-operative. In the first place, only married men with children are chosen, whose main preoccupation is to obtain proper and stable homes for their growing families. Each member

er not only provides a comfortable home for himself, but makes another home available to another needy family.

Nevertheless the member becomes complete master of his house. The Co-operative in developing the community and home-loving spirit has no wish to make inroads on any man's independence. He can sell for what he wishes and to whom he wishes. Not a single member has sold yet, although each could make a handsome profit. Their houses, the first of them costing only \$3,000, are now valued at \$9,000. I asked some of them if they would ever be tempted to sell. Each time I met an emphatic "No!" They built these houses with their own hands, with their wives and children looking eagerly on, and counting the days when they could move into the home "that Daddy's building." Their houses mean infinitely more to them than mere real estate. In short, they are *homes*. And in the mentality of all home-loving people, to sell a "home" is sheer tragedy.

A Man of Vision

Canon Chamberland, founder and soul of the enterprise, is of short stature, energetic of movement and speech. His voice is deep, resonant and full of conviction. He is the son of a working man himself, and refers to the fact with pride. The co-operative movement is far more for him than a mere economic system. He is profoundly convinced that the co-operative ideal succeeds where well-financed philanthropic schemes fail because the workingman is not merely seeking to escape from his financial misery. He is seeking, unconsciously perhaps, to regain the mastery of his destiny. He is seeking to be able to solve his own difficulties by his own latent energies, and by building up his own human resourcefulness. In short, he is seeking to be a man, and a person. The co-operative movement is more than an economic scheme—it is an education, the building of a sense of personal responsibility and of place in the community, however modest.

It began when he as rector of Saint Marguerite's Parish read the story of the English Rochdale pioneers. The thought struck him: these poor men solved their own problem. Rich philanthropists had tried and failed before them. It must be because the poor man alone properly understands his situation, and alone can generate the energy and determination to remedy it. It is no mere economic problem. There are human and spiritual factors involved. The poor man wants no ready-made solution handed to him on a platter. Even more than better living and working conditions, he wants to regain his human dignity and independence that can only be won by mastering his problems himself.

He called a meeting of some of the badly housed working men of his parish. Some of them were crowded into garrets with large and growing families. He told them the story of the Rochdale pioneers and then waited for their reaction. The men looked at one another and growled: "*Nous ne sommes plus betes qu'eux autres!*" Which is the French-Canadian's way of saying: "We're no dumber than the rest!"

Money Not the Key Problem

It is not money which is the key to the problem, it is the collective action, as well as the collective credit and purchasing power, generated by a group of men "in the same boat" who are conscious of the fact that their real strength lies in their union. This social force, this co-operative spirit, will solve problems which money cannot. "There's nothing a million dollars cannot do" is proved by such initiatives as the Saint Marguerite's Co-operative as one of the most stupid fallacies of our age. Yet it is, in the last analysis, the only expedient which governments can offer. It can be shown, however, that the expending of too much money is far more of a hindrance than a help.

When the government intervenes in such problems as housing it immediately finds itself confronted not only with the people who need housing but with another imposing group which needs money. The result is that, no sooner does the word come that a large appropriation will shortly be available for such and such a project, than the line-up forms—there are the bureaucrats, the experts, the political partisans, the contractors, the inspectors, etc. But the man for whom all this benevolent machinery is put together is unfortunately at the extreme end of the receiving line. By the time his turn comes there remains little for him to receive except an increase in taxation to pay not only for the service, but for the service charges. For a while the Canadian Federal Government was furnishing loans, through an expensive bureaucratic system, of \$7,000 to needy home-builders. A loud complaint was made that this was not enough. The government increased the loan to \$8,000. What happened? The contractors immediately increased their prices by another \$1,000, so that the borrower was exactly in the same predicament, except with a larger debt to pay back.

Or take an example in the United States, that of the Lustron Corporation, which undertook to solve the housing problem by the mass production of a prefabricated house made of porcelain. In 1947 the government placed at the disposal of Lustron a wartime plant in Columbus, Ohio, as large as ten city blocks, and

eventually loans through the RFC totalling \$37,500,000. There was only \$841,000 of private money invested in Lustron, precisely because it was a venture intended to fulfill a public need. Mr. Carl Strandlund, the President, in fact called for "100% government financing, as a thing that would contribute to the welfare of the country." Lustron was supposed to produce 40,000 houses a year, at a cost, f.o.b., of less than \$4,500. But up to the time that the government filed suit of foreclosure, in January 1950, they had produced only a fraction of the number of houses projected, and these cost as least \$10,000.

There were various explanations offered for the failure of Lustron, but undoubtedly the best is that illustrated in the title of an article on the subject in *Colliers*: "The House that Lots of Jack Built." The principal flaw in the venture was that it was an attempt to solve a human and social problem by mere efficiency and money. The Saint Marguerite Housing Co-operative started from the assumption that it is the ones who need the houses who should solve their own problem. It was they who pooled their credit to obtain the money, who bought the materials, who designed the type houses they wanted, who built them, or who (later) hired carpenters. Only after they had become a going concern did they seek a supplement of their personal effort from the government.

When asked what was the greatest difficulty the Homebuilding Co-operative has had to surmount, Canon Chamberland answered thoughtfully that it certainly was not the financial question, although the members were all poor men. No, the fundamental and most difficult task is the building of the co-operative spirit. That does not come all at once. "We are all strongly inclined to be egotistic," he said with a smile. "Learning to help our neighbor at the same time as ourselves, that's not as easy in practice as it sounds. The impulse to corner the best material, or to put the best work into one's own house—that's not easy to control. We have to work hard to get the co-operative spirit rooted so that it becomes second nature. It's not a matter of building houses, but of building character. We build houses, but our real object is homes and the family and community spirit."

JOHN MOLE, O.M.I.

ED. NOTE: In the May issue of INTEGRITY we carried an article by Father Alan Keenan recommending a Stations-of-the-Cross devotion for the mentally ill, using a special crucifix (to be had free for the asking). The demand was so great that the Franciscan Apostolate of the Way of the Cross regretfully announced it was unable to fill all requests.

BOOK REVIEWS

The Compounding of Mysteries

**THE CASE OF
THERESE NEUMANN**
By Hilda C. Graef
Newman, \$2.50

This is the first work in English to question the authenticity of Therese Neumann the German stigmatist. There have evidently been doubts expressed in other languages, but how serious they have been

I still cannot tell after reading this book. I doubt if anyone will learn the truth about Therese from reading Hilda Graef's account either. If Therese Neumann's stigmata are genuinely of supernatural origin, and if she is acting in accordance with God's will, then some of the facts in this book must be misrepresented and the author is liable to a serious charge of calumny. On the other hand, if Therese Neumann is a fake there are a lot of things that have to be explained better than they are here explained. As an examination of the case, this book is essentially incomplete. It is also biased, although unintentionally. The discernment of spirits is the way to determine the truth about Therese Neumann and this has to be done by a holy priest learned in mysticism, who has the particular gifts necessary. Probably a number of qualified priests have visited the stigmatist but possibly they have not made public their opinions; anyhow their opinions are not given here. The author mentions that Father Bruno the Carmelite, was a visitor, but she complains that Therese did not wish to receive Communion from him, although he was present when she received Communion from another priest. Hilda Graef disapproves Therese's conduct on this occasion, but it is not clear that Father Bruno thought the preference of her own pastor significant, nor does the author say what Father Bruno's general conclusions were.

Here is what Hilda Graef has done. Basing her thinking on Saint John of the Cross and other unimpeachable sources, she has produced a hypothesis about what stigmatists should be like, and then she has tried to show how Therese falls short of this ideal.

Before examining the thesis I should like to point out the general inadequacy and unfairness of her method. One cannot escape the impression that she is selective of her material in a prejudiced way. Objectivity would have demanded that she quote the strongest evidence against her point, which she does not do. For instance she tells in detail how a commission of observers failed to see any considerable flow of blood during the suffering of the Passion. Yet thousands of people have witnessed this phenomenon. Have none of the others seen blood flow? Furthermore her attitude is far from generous; it is not only suspicious, but almost malicious. It is so vehemently unfavorable that it perverts the argument. A few times the author slips from (1) having said that such-and-such could possibly be laid to hysteria, to saying (2) "the hysteria said or did. . . ."

Here then is the thesis stated in a general way. It is true that exterior mystical phenomena are given for the benefit of others and do not necessarily presuppose high sanctity on the part of the recipient. Nevertheless the stigmata are in a somewhat different category historically and according to what is fitting. True stigmata should accompany only the state of union. Therese Neumann does not seem to be in this state because she

does not seem to practice heroic humility and obedience. Thus stated it sounds as though the book is about the shortcomings of Therese's character, but actually it questions throughout the mystical phenomena themselves. I wish a better picture had been given of Therese's character. There seems to be nothing very damning in the evidence here (apart from what connected with the stigmata). She lied on at least two occasions when she was a child, therefore her reputation for unquestioned veracity is suspect. She does not mortify herself! (But she suffers the Passion, if one does; she never eats and hardly sleeps.) She talks a lot, and enjoys simple pleasures. She is not humble, as she is always justifying herself; she is not respectful because she interrupted a conversation between two bishops once, to say she recognized the language they were speaking; she is not obedient because she will not go to the hospital to be examined again, or her father will not let her. Now it may be perfectly true that Therese lacks humility and obedience but this book did not convince me because I found other possible explanations for each incident. I also thought a much clearer picture of her spirituality could have been given. Does she practice the moral virtues to a high degree? Is she responsible for love and harmony in her family and neighborhood?

I question Hilda Graef's whole hypothesis that God would give the stigmata only to those in a very advanced state. Isn't it presumptuous to say what God would do? Or isn't it possible that the stigmata could be genuine and that Therese was chosen to suffer in a special way before she was extraordinarily holy, and that she might even have taken pride in her favors and lost grace since?

Now if one is going to hold the thesis taken in this book, one has to account for the stigmata in another way. The explanation here given is psychological. Therese is an hysterical person, not a deliberate fraud, not diabolically possessed, but psychologically unbalanced.

When Therese was a young woman she suffered multiple physical ills, following on great exertion during a fire, and these ills (including blindness, deafness and paralysis) seem to have been of hysterical origin. She was healed of them at various times, but quickly. Thorough investigation of these cures was made by the medical expert of the Sacred Congregation of Rites, Dr. Poray-Madeyski. He rejects the idea that the cures of these diseases were miraculous, and attributes their original appearance to "very grave hysteria," which would also account for the nature of their disappearance.

I got the impression that the non-organic origin of Therese Neumann's early troubles was too easily carried over as an explanation of the seemingly mystical phenomena. Once hysterical, always hysterical. Yet Saint Therese of the Child Jesus (on whose anniversaries this Therese was cured and to whom the stigmatist attributes the cures) had a very mysterious illness when *she* was young, and a mysterious cure.

It is not my intention to defend the supernatural character of Therese Neumann's stigmata. I hope the stigmata are genuine and that she is pleasing to God. Yet the book gave me misgivings in spite of its own faults. There is no possibility of resolving the problem academically. And I agree with the author that we Catholics should not be ready to lose our faith over the genuineness of any particular mystic.

Nevertheless I think the reverse is also true and even more pertinent at the moment. We Catholics ought not to abandon mystics at the clink

of a test tube. The secular religion which is brewing will explain away all miracles and mystical phenomena as "unscientific." That is, it will show that what credulous people thought to be supernatural or preternatural can really be explained naturally. And "naturally" in the case of mystics means "psychologically."

As far as I am concerned Hilda Graef has substituted still greater mysteries for the ones she wants to dispel. She has found that Therese Neumann (prolonged fast) is not necessarily supernatural because some non-Catholic in the nineteenth century was said not to have eaten for years. Hilda Graef is perfectly willing to accept this "natural mystery." There is some further implication that Therese probably does eat secretly but the only evidence is that she will not go to the hospital (she once submitted to a two-week close surveillance at home).

Where do the stigmata come from? Hysteria is, I think, the reason given. It appears that Therese also has bedsores which have behaved in much the same way as the stigmata.

Mental telepathy explains many things to Hilda Graef. Therese says in her "ecstasies" what is suggested to her mentally by sympathetic bystanders, especially by her pastor. Now, I submit that mental telepathy, especially on the scale that Therese would have to practice it, is more mysterious than a charismatic gift or a diabolic suggestion, notwithstanding the studies at Duke University—which did not seem to me very world-shattering in their findings. We ought not to attribute to supernatural or preternatural causes things which can be explained naturally, but what right have we to give preference to things which are naturally mysterious but for which we have only names—like telepathy?

Clairvoyance is another case in point. Is it simpler and more reasonable to suppose that Therese can read the contents of closed envelopes because she is clairvoyant than because she is possessed or supernaturally gifted? It is true that certain magicians seemed to have possessed this power, but what is the evidence that they did not have help from some friendly devils?

It is alleged in this book that Therese is like a puppet, and assumes a childish, irresponsible personality during her ecstasies, and that this shows not that she is a great mystic but that she has a split personality. This is to explain one mystery with another mystery, because if there is anything that baffles the psychologists it is the phenomenon of a real "split personality." The obvious explanation is diabolism. No one seems to want to accuse Therese Neumann of being possessed but in this connection the question is finally raised. Her states of "elevated rest" are considerably reminiscent of diabolical or *psychological* possession. And just what is psychological possession? Who does the possessing?

Toward the beginning of the book there is talk (taken from the French Carmelite studies) about parapsychological, parapsychological, diapsychological and diaphysiological phenomena—which are in effect intermediary between physical and spiritual states, or combination states, so to speak. I plan to keep a healthy scepticism with respect to the scientists of the nervous system and the glands, lest they miss seeing the Devil for being intent on observing his subtle effects on the body. Actually I am more mystified by Hilda Graef's explanations than I would be by either the supernatural ones or the diabolical.

There is one instance I should like to cite as being very curious. Perhaps it is unfair to generalize from it, but here it is. Therese Neumann came to the priest one day and asked to receive Communion. She could barely stumble into the church and to her chair behind the altar. Two priests approached her from different sides of the altar, one with the Hosts. But Therese was already seated and calm. She opened her mouth to show a Host already on her tongue. Hilda Graef tries to make her out as a smarty and a show-off because of the dramatic elements in the story. The whole thing is dismissed as a conjuring trick.

At the end of the account I was still wondering where the Host came from, since there were elaborate protestations that no one implied that any conscious deception was played. On second reading I find the implication clearly there that Therese brought the Host with her. Well maybe, but there is no evidence given that this is so, and if it is so let's call Therese Neumann a fraudulent character dealing in sacrilege and be done with all these psychological pseudo-excuses.

* * *

Someone was good enough to bring to my attention a book called *The Physical Phenomena of Mysticism*, published here by Barnes & Noble (\$4.50), but originally published in England. It is by Montague Summers who was not a Catholic but ordained, I think, to the Protestant Ministry.

Dr. Summers seems to have made a life study of witchcraft (about which he has written another book) and mystical phenomena. This book is mostly about stigmata, although it also treats ecstasy and other phenomena. I was very impressed by it, for it is a thorough, scholarly study, heavily documented. It is not at all rationalistic in its approach but defers always to the authority of the Church, recognizes her full teaching on these subjects and her powers of discernment.

Whereas Hilda Graef has obviously very little knowledge of these phenomena in general and counts a lot on the evidence of the few cases that have come to her attention by hearsay, otherwise referring to the most prominent of the stigmatic saints, Dr. Summer knows the whole subject thoroughly. There are over three hundred known genuine stigmatists and he is familiar with every listing of them, every document concerning them (especially the official documents which he generally uses). He also knows all about the diabolical stigmatists and the fraudulent ones (those who mutilated themselves to impress people with their sanctity). His approach to the whole subject is scholarly and deeply religious, balanced, objective in a very true sense. He is not afraid of the subject, nor is he anxious to jump on any bandwagons. He believes in being ultra-cautious about proclaiming a stigmatist as genuine, but is not afraid to try to find out. In the case of one Dominican nun who was declared a fraud and punished, he believes that she was the victim of malice and political corruption.

Dr. Summers agrees with Hilda Graef's theory that true stigmata are concomitant only with high sanctity. On the other hand he dismisses the possibility of "hysterical" stigmata. He examines the whole idea (on which she bases her hypothesis) that stigmata can be produced by hysteria because hypnotists have approximated the phenomena in likely subjects, etc. He refers to every known experiment of this sort. His con-

clusion is that whereas hysteria can produce some odd effects, the stigmata are completely out of the realm of the purely psychological. Wherever hypnotists have succeeded in producing by suggestion more than a slight redness or irritation, their activities are suspiciously involved with the diabolical.

Except for self-mutilation, which has occurred but which is easily detected, there are only two sources of the stigmata, according to Dr. Summers—the supernatural and the diabolical. He cites many cases of each kind and here his knowledge of diabolism in general is obviously a great help.

Dr. Summers does not treat of Therese Neumann in detail because her story is so well known. He gives a bibliography and the outlines of her story. He says the blood from her stigmata has been tested and found definitely to be human blood (which would contradict the one instance given in Hilda Graef's book). He mentions that Pius XI had her privately investigated and then sent his blessing to her and to her pastor. He also mentions the caution of the local authorities. He does not pass on her genuineness one way or another.

He is more detailed in his treatment of Padre Pio, possibly because he is not as widely known. He also points out the evident sanctity of this Capuchin. Hilda Graef too (in an incidental statement) makes it clear that she has no doubts about the supernatural character of Padre Pio's stigmata and considers him very holy.

Dr. Summers also says that he knows personally of several stigmatised persons now living who are undoubtedly genuine, but about whom he will say nothing at all because he has been pledged to secrecy.

I am grateful to Dr. Summers for clearing the air from the muddle of pseudo-scientific thinking of Hilda Graef. It's good to be back in a world where God operates very mysteriously on His chosen ones, and where Satan lurks, and where human nature is carried to the heights and brought to the depths. It is much better than a world in which everything can be explained away by the latest findings of the Ph.D's.

CAROL JACKSON

The Meeting of the Twain

BEYOND EAST AND WEST

By John C. H. Wu
Sheed and Ward, \$3.50

This is the autobiography of an amazing man, born at the turn of the century in Ningpo, China, where "Ningponese can be anything, but I cannot be a whited sepulchre," and of how he finally came to lose the "unclean spirit" and "to welcome Christ, with a Ningpoish heartiness." It would seem that more than one man considers him "one of the most extraordinary personages of the modern world." The scope of his talent, learning, and occupations is amazing and one of the most unusual things about him—unusual, at least, for the Westerner—is that his life as a professional man prominent in the "outside world" does not seem to dilute or deflect his inner life as a contemplative. He is one of his country's greatest lawyers, is famous for his original literary works and for his Chinese translations of the Psalms and the New Testament, was consulted in the political evolution of his country, was its first minister to the Ho-

ee—the first Catholic, for that matter, ever to represent a non-Catholic country—and is so well-known as a philosopher that universities in the West invite him to teach. And he is the father of thirteen children. It may be due in large part to his Chinese inheritance that it is possible for his interior life not to be submerged by such a busy life, which, indeed, seems a *necessary* adjunct designated to be ordered by his contemplative life and to serve as the means of conveying its fruits.

Now, what is the most fundamental characteristic of the Chinese spirit? To my mind, it is the union of the abstract with the concrete, of the universal with the particular, of utmost unearthliness with complete earthliness, of transcendental idealism with a matter-of-fact practicalness. This union is not a matter of theoretical synthesis, but a matter of *personal experience*.

Probably your first reaction as you begin this book is that you realize you are immersed in a world of gaiety and childlike wonder. It is as though the writer walked with a lighter step than usual, as though he were more detached from the gravity the material world exerts upon its inhabitants. Again, this is Wu and it is also Chinese: "Perhaps, the most characteristic quality of the Chinese soul is a certain playfulness flowing spontaneously from an interior harmony. . . . If one feels at home in the universe, one naturally acquires a serenity and playfulness like a baby at the breast of its mother." This effervescence and buoyancy accompanies our saints of the West, but how often does it accompany our prominent public figures? Dr. Wu maintains this joy in the face of the hardships and terrors of war and of his beloved country's spiritual travail. One of his happiest periods came during the time of the Japanese occupation of part of China and the flight of the Wu family and eventual landing in a "pigsty" (one of whose virtues was that it was conveniently close to the bomb shelter so the whole large Wu family would not have to run so far and so fast). For reasons which will appear later, he knew the "pigsty" was meant for him from all eternity. It was a shabby hut, half natural rotto, out of whose hallway grew a fruit tree.

The tree was there long before the hut was built, and the present owner, instead of cutting it off had accommodated the house to the tree. . . . There were only two drawbacks about that hut. One was the tree. As the hole above the window was just large enough to allow it to stretch out, whenever the tree was shaken by a storm, the whole hut shook with it. Once the situation was so bad that I held a crucifix in my hand and stood in the middle of the hall and howled at the wind: "In the name of Christ, I forbid you, O wind, to rage a minute longer! Don't you know that I am translating the Bible?" It was only after ten minutes that it subsided. So stubborn was the wind! . . . The other drawback was that it was leaky. . . . It was the first time I felt myself in the bosom of nature, which I had missed so much in Shanghai. About fifty steps from our door was the mortuary of the hospital. . . . All of us were so accustomed to it that the border between life and death seemed to thin down to something like transparency. That was certainly one of the happiest periods of my life.

His "childlikeness" is companion to a profound learning. Excerpts from the poets and philosophers of all ages and cultures flow through the

book as integral a part of the text as his own writing. He has—and this particular quality of his charity one is indeed grateful for, for it seems a too lacking especially in America—a habit of looking for what is of the truth in every man or idea whatever the race or creed (“The Chinese people are syncretically minded. Men of different religions or denominations have no prejudice against one another at all. In fact, if a Catholic tries to live up to his professions, all people will respect him.”). Dr. Wu does not hoard the wisdom and beauty of past masters as intellectual tidbits to be exhibited on proper occasions but he rejoices in them as finger-pointing the way to God. One is deeply grateful to have come in contact with a learning so rightly acquired and nourished that it stimulates joy and thankfulness. It seems hard for today’s Westerner to go to God lightheartedly and humbly—with a big library.

Many a reader in the West will be grateful to find here nourishment infrequently offered to him in the writings of the West, a way of looking at ancient truths which is new and yet strangely familiar. On the other side of the sun, Dr. Wu’s translation of the Psalms had a similar effect upon his Chinese readers. Each reader will receive of him according to his needs. This reader, for instance, was most grateful to see how Dr. Wu sought to understand and follow the divine will as it might be manifested in the “accident,” the “trifle,” names, the events of the day in relation to the liturgical calendar, the chance meeting, gift, or reading. This focus upon the meaning behind the accident or “coincidence” or name makes each *present* moment of inestimable importance for those who reside in time for it is in this moment that eternity resides. Take the finding of the “pigsty” where there was to be so much happiness for him. The large Wu family seemed to be under very special protection in even managing to get through to the town at all. Dr. Wu was attracted at once to the town because it bore the first name of his “little mother” who died when he was four. The night before they were to find their home-to-be, the “pigsty,” the penniless family were presented with the means to make the purchase by a chance acquaintance. The tree in front of the hut likewise bore the first name of “little mother” and a cave nearby the last name. That cinched it.

This was the house destined for me! . . . I felt as though I had got a precious pearl, and no price was too high for it. I had always been searching for a mother, and I found her in the person of the Blessed Virgin. Having found the Blessed Virgin, I found also my little mother! Right then, I had a glimpse into the marvelous ways of God.

There is one thing about Dr. Wu that is disconcerting. He is forever quoting outside tributes to Dr. Wu. Frequently they are unobtrusive; more frequently they are irksome (especially in the chapters involving his friendship with Chief Justice Holmes). He frequently apologizes for the insertions but doesn’t hesitate to make them. In making this criticism one wonders if the Westerner is especially allergic to displays of self-esteem—for Dr. Wu seems so carefree about the annoyance he might be causing. (Can it be that the Westerner is more *self*-conscious and that the weakness of vanity being more acute for him he is quicker to take offense when another displays this self-preoccupation?) But the curious thing is that although vanity is so frequently—one is tempted to say “shamelessly”—exposed yet the most characteristic thing about the book

is that it walks with its head bent down in joyful and grateful humility. It is not only wonderfully humble; it is irresistibly so for it induces in the reader the same attitude. Dr. Wu is so busy being a son of God that he isn't too preoccupied with the tell-tale evidence that he is a son of man.

One learns by enjoying John Wu. But the book has also a practical and a didactic purpose. The author thinks his friends persisted in demanding that he write his autobiography because "they think that the story of my conversion may throw some light on the spiritual physiognomy of my countrymen and give the missionaries some hints on the ways of approaching them." To explain the development of his spiritual life he discusses in a simple way the three religions of China, "the natural dowry with which God had endowed me in preparation for my marriage with Christ. I often think of myself as a Magus from China who lays before the Divine Infant in the arms of the Blessed Virgin the gold of Confucianism, the musk of Taoism, and the frankincense of Buddhism. At a single touch by His hands, whatever is false in them is purified, and whatever is genuine is transmuted into supernatural values." Later he explains why it is so revolutionary for a Chinese to become a Christian and then what there is in Christian thought and morals that is very "Chinese" and why a Chinese feels so at home in the Church. As one looks back on the book, one realizes how eminently endowed Dr. Wu is for bridging the gap in communications between East and West. Events have shuttled him over the face of the earth. His friends and acquaintances sprout in every country. His learning covers all cultures. And—very significant—there is never a flaw in his English that would indicate he was not born speaking it. His command of the language is unbelievable. What distinguishes it is not foreignisms but an above average gracefulness and nicety of expression. And on the other side of the world, his Chinese translation of the Psalms "read like native poems written by a Chinese, who happens to be a Christian. . . . The popularity of that work was beyond my fondest dreams . . . read and appreciated even by non-Christians. Aside from the publication of the Psalms, God made my wife and myself into instruments of many conversions. . . ."

NELL SONNEMANN

THIS MONTH'S WRITERS

DOROTHY DOHEN, a New Yorker, is familiar to most of our readers; she is the author of *Vocation to Love*. . . .

JIM SHAW was born in Scotland and is a Canadian journalist.

. . . REV. JOHN MOLE, O.M.I., was educated in England and is the editor of the Canadian monthly *Our Lady of the Cape*.

. . . NELL SONNEMANN is an artist living in New York City.

THIS MONTH'S COVER

The cover design is a symbol of co-operation. Each man has a particular function, one dependent on the other, with the mason (upper right) being the leader. The caption, "Unless the Lord build the house, they labor in vain who build it," is the truth, the awareness of which binds them together spiritually.

WE BEG TO DIFFER



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